

## EMPLOYERS' DUTIES

Noted by Rev. Dr. Cunningham in a Splendid Sermon.

## KINDNESS TO THE EMPLOYED

AND WATCHFULNESS FOR THEIR SPIRITUAL ADVANTAGE—AN EMPLOYER SHOULD EXERCISE SOME AUTHORITY OVER APPRENTICES AND MINORS WHO DO NOT LIVE AT HOME—THE REASON FOR A Y. M. C. A.

The relations existing between employers and the employed furnished a theme for a splendid sermon, delivered by Rev. Dr. A. Cunningham, D. D., at the First Presbyterian church yesterday morning. Dr. Cunningham addressed his remarks principally to the employers of labor, and to these he offered many thoughtful suggestions. The sermon in full follows:

Col. 4:1: "Masters, give unto your servants that which is just and equal, knowing that ye also have a Master in heaven."

It is easy to see from this passage and the context, what was uppermost in the heart of this Christian Apostle. He would have every man, who represented the Christian life, to watch for opportunities of usefulness; to be wise in the improvement of such opportunities. To do good as we have opportunity, is the first law of Christ's household.

The directions of the New Testament are very specific. They are shaped in accordance with our personal relations to our fellowmen. This very epistle abounds in practical rules for parents and children—masters and servants. The former—parents and children—are frequently made the topic of pulpit instruction. On this occasion I propose to speak of some specific duties which, as it seems to me, are of the gravest importance. I refer to the obligations we owe, as Christian believers, to all those who are in our employ; a very numerous class, consisting of all those connected with us, not by ties of kindred, but of mutual dependence in families, in counting-rooms, in warehouses, in manufacturing, as servants, apprentices, clerks, journeymen, and laborers. If we are zealous for bringing souls to Christ, we can find the material near at hand. Beneath the same roof where we dwell, traffic and toil in a class constituting an immense portion of our city population—who, next to the children of the households, are the most accessible to our influence.

While it is of spiritual good that the New Testament chiefly treats, it is not indifferent to anything which affects social and temporal advantage. The religion of Christ does not overlook the well-being of any in this present life; and its process of accomplishing this, though it be in a sense incidental to its chief object, is more certain than all the theories which make secular prosperity their main and exclusive design.

Half the trouble which has arisen in society would have been obviated by a distinct recognition of the mutual dependence of all classes, which is so frequently illustrated in the New Testament. The head cannot say to the hand, I have no need of thee, nor can the foot say to the eye, I have no need of thee. Whoever he may be, rich or poor, who, in theory or practice, aims to produce alienation between one class and another, on the ground of occupation, is the worst enemy of his species; while Christianity with its wholesome teachings as to mutual dependence, must be regarded as the great harmonizer of the race. The Christian doctrine which assigns diversities of operation, varieties of talent, and inequalities of condition as the wise appointment of God for the general good, strikes at the root of the anti-social and hate-filled sentiment, that labor is mean and servile.

Few possess greater facilities for acquiring true respect and honor, than faithful servants. Nowhere is it easier to secure true confidence and affection. They are familiar with all our concerns. We are far more dependent on them, than they are upon us. Parents often entrust to them, day and night, their infant children. They associate with minds when most inquisitive, with young hearts when most impressionable. Sickness, feebleness, age, lean dependently upon their kindly services. How frequent the occasions in which, better than any ordained eloquence, a servant may drop a word which may carry balm to a wounded spirit. The little maid of Naaman was not the only instance in which a timely suggestion on the part of those who serve in a family, has been followed by large and blessed results. All of us, bear in mind individuals of this class who are associated with all our personal recollections of childhood. They watched our infancy; took pride in our growth; rejoiced in our success. To such, in later years, we have delighted to express that respect and gratitude which the unwelcome of youth often withheld, but which are sure to spring to life with the more sober judgments of manhood.

All our relations to our fellow men, are included in the comprehensive law which requires us to love our neighbors as we love ourselves. The laconic precept of Christ is, "Whatsoever ye would that men should do unto you, do ye even so unto them." The spirit of this law never can be transgressed without harm. He who organizes his affairs, with an exclusive regard to his own interests, with no kindly concern for the advantage of others, proves himself delinquent to the first great law of the Christian economy.

All our specific duties to those in our employ, come under the general direction of our text—to deal with such as we would wish our Heavenly Master to deal with us.

In the spirit of this requirement, let me specify a few rules in regard to the treatment of such as are in our employ. Let that treatment be with uniform kindness and consideration. "God is no respecter of persons." In His eye, little account is made of external differences, which unhappily too often control the judgment of men. Be studious therefore, to treat your dependents with special respect and kindness, until they forfeit all claim thereto by

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criminal conduct. Convince them that your regard is graduated not by condition, but character.

The little boy whom you have recently taken into your service, may have a very sore heart. Father and mother are dead, and he is resolved to do something for himself, and work his way through the world. She who is a servant in your family may have been formerly in very different circumstances. As she piles her daily work, so patiently, her thoughts may be far away across the sea, in the small cottage, which has been desolated by calamities, and from which she came forth with genuine heroism, emigrating to a strange land, a stranger and alone, that she might extend help to an infirm and poverty-stricken parentage. Be gentle to the orphan; have respect to the condition of the lowly. Be careful of all those amenities of manner and voice which, costing nothing, are worth everything in expression of Christian kindness. Convince them that you have their real advantage at heart. Teach your children by precept and example to treat those in your employ with respect. Do not expect greater perfection on the part of your servants, than you possess yourselves. Ripples frequently rise on the surface of life: trivial affairs, which may be magnified into serious disturbances of temper. Will you look for more of self-control and tranquillity from those who have not had half your advantages of education, than you exhibit yourself?

Another specification under the general code of love is given us in the scripture, that we give unto those in our employ, that which is just and equal. There is no sin more frequently denounced in the Word of God, than that of oppressing the poor. The laborer is worthy of his hire. Every man is entitled to a fair equivalent for his services. Do not make the impression that you are content with so much service for so much money. You are dealing with living souls.

After such preliminary specifications—and they might be multiplied indefinitely—we come to the main thing, even the care we should feel for the spiritual advantage of all in our employ. In this respect, the scriptures recognize little distinction between such, and the children in the home. In ancient times religious rites included servants and dependents, as well as the child; all constituting one household, under the common privilege and duty of domestic religious instruction.

But some inmates of your families are of such a religious faith, that they are interdicted from reading the scriptures and from family worship. In such cases authority, or compulsion, will be of no avail. Rhetoric of what is puerile and superstitious will accomplish no good, and argument with such, promises but little. But if prejudice is ever to be overcome, if intelligent judgment is ever to be induced, can you conceive of any situation on earth more favorable for such, than that which they now occupy in the very bosom of a kind, Christian household? Be not repelled by ignorance and superstition and prejudice; but abound in that gentle, patient disposition towards well-doing, which will make you wise in winning souls to Christ. It is something to teach such, that the Bible is their property—that the right to read it belongs to them by a divine grant—that you are the advocates and defenders of their liberty, and that there is no power on earth which may lawfully deprive them of that free gift, which heaven has bestowed upon each and all. Be sure of this, there are many ways of imparting Christian instruction to those with whom we associate, which will be discovered and used by such as are intent on doing good; and greatly is it to be feared, that we are all resting under the accumulated guilt of violat-

ing our Christian obligations toward those, who are nearest our persons, and for various reasons most accessible to our persuasion.

But it is time that I direct your attention to a very large and interesting class, whose relations to their employers differ in many particulars from those in domestic service, but whose condition demands a large increase of Christian care and watchfulness. Few subjects have occupied my thoughts more during my whole ministry, than the perils of young men absent from their own homes, and employed as apprentices and clerks in connection with the merchants and mechanics of our cities. The number of such is sufficiently large to stimulate the zeal of Christian evangelism.

In regard to minors—all minors—it is a law of Scripture and of Providence, that they should be subject to some authority, to be recognized with cheerful deference. Children living with their own parents are to be held, during their minority, obedient to their parents. These parents removed by death, the authority is to be transferred to some legal guardian. It may be a kinsman, a teacher, an employer, a trustee, appointed by law, but whoever it may be, somewhere is the obligation of control, and the responsive obligation of obedience. Changes have occurred in laws and customs in regard to apprentices—a relation which grew up, in the middle ages, when the members of particular trades and professions formed exclusive corporations. Laws, which formerly controlled the whole practice and method of apprenticeship in England, France, Prussia, and the United States have been abolished. With the abolition or modification of the old system, a new obligation has arisen, not the less because in this country it is moral only, arising only of the free, voluntary spirit which characterizes, to such an extent, all our social institutions, in distinction from those which are enjoined by law. Formerly the apprentice was treated in general as a child. He was an inmate of the family of his employer. The employer was, for the time designated, the master of the boy; he controlled all his movements, not only in the shop and store, but at home with the children of his master. With whom he associated, where he visited, where he went, and what he did, were all known to him, who, for the time being, was in the place of a parent; and if the master was himself a Christian, he could not divest himself of the sense of obligation to do well and faithfully towards his apprentices, in things pertaining not only to this life, but the life to come. Customs have changed, and the relations between our merchants and manufacturers, and those in their employ, are now of a very different character. The mode of conducting business has changed, so that employers have, to a great extent, felt themselves absolved from all obligations to consult the social and religious benefit of their young men.

Take now the case of a boy—a young man, who, that he may have the best advantages and opportunities in his trade, or business, comes from the country to the city. The first year he receives a small allowance, and then, for the next two or three years, he is paid nothing, but is allowed to keep his own clothes, and to have a small pocket money, for the whole arrangement between the parties is changed—the one paying a certain sum, for which the other is to render a certain amount of service.

The day's work is finished, and the store is closed for the night. The evening and the night are before this young stranger. Where and how shall he spend them? If he resides with a friend or relative, who is as a parent, happy is it. But if he is alone and independent, what shall he do? His lodgings have been taken for the sake of cheapness, where perhaps he cannot afford fire; so he has little cheerfulness and comfort. How shall he employ himself? He has few acquaintances; and these are of the same class as himself. Those who have preceded him for awhile, and with whom he is compelled to lodge, may be adepts in vice, and are ready to initiate him into that which is evil. Fresh from the blessed influences of a happy home, and remembering the last counsels of a good mother and a gentle sister, he chafes his solitude by correspondence with those he loves. And here let me say that the advantages of cheap postage, and never do I see a wagon-load of mail-pouches without thinking of it—are not to be measured by its relations to traffic, so much as by its prodigious power in social and moral interests. But after a season, vacant hours are on his hand, and a book loses its attractions, when read in a cold and dimly lighted apartment. Shall he call on his employer? Shall he prepare his toilet and go to the elegant mansion of the wealthy merchant, manufacturer, or banker whom he serves? He would as soon think of intruding upon the governor of the state, or the President of the country. Every year he learns more and more of the exclusiveness of social laws, and the difficulty, on the part of the stranger, in forming acquaintances which refine and bless. He saunters along the street. He sees the hall and saloon brilliantly illuminated; strains of music fall upon his ear; flaming advertisements attract his eye; every sense and away from home, separated from all who would advise and help, he listens to temptation. He has found warmth, entertainment, jovial companionship; and little by little, before a helping hand has been extended to him, or a kind word has been uttered in his ear, his good promises and resolutions are swept away, character is lost, and he goes downward without a remedy.

The superintendent of a large manufacturing establishment once informed me that he had frequently observed a large number of the boys, in the morning, to be heavy, dull and awkward, and inquiring into the cause, he found

that they were all in the habit of frequenting low theatres and gambling saloons. And so it is, that thousands upon thousands are annually engulfed in our cities; and Christian employers, Christian churches, have as yet hardly thought what they could do, and ought to do, for the salvation of this numerous portion of our population—the young men whom they have taken into their own employ, and over whom they have greater influence, if they will but know it, and use it, than any other on the earth.

The amount expended in the support of agencies particularly pernicious to young men, is computed by millions. Everything which invests vice with decoration and attraction, alluring the feet of the unwary to their downfall, is provided on the most liberal scale. But it is an occasion for congratulation and hope, that through the philanthropy and forethought of good men, so much has been done in providing means and agencies of an opposite character, looking to the culture and improvement of this particular class, upon terms which are within their reach. Would that reading rooms and libraries and lecture rooms—inviting the young to occupations, in vacant hours, which ensure intellectual and social and moral advantages—were multiplied a hundred fold. But what is needed most is sympathy, loving, warm Christian sympathy, for the stranger and the solitary.

Hence it is, that our Young Men's Christian Associations have been organized, and have become great helps to the churches, in promoting "the spiritual, intellectual, social and physical welfare of young men." God bless these associations everywhere, and pour upon them His Spirit.

But at this time, let me dwell on the more general obligations of Christian people to consider the spiritual advantage of all who are in their employ. Here are those who, by reason of their youth, their dependence, look up to you with consideration and respect. Would you guide a soul to Christ? Would you make another acquainted with that which is to you as a well of water springing up into life, those most likely to give heed to your words, are those in your employ, to whom you can speak a word in season—a word upon the wing—a thousand times, where others might seek in vain for an opportunity. The key to the "door of utterance" is in your hand alone. If in the spirit of the context, you continue in prayer, and watch in the same, with thanksgiving, desiring that the mystery of Christ may be spoken everywhere, and manifested to all people; walking in wisdom toward those that are without; your speech so ordered by Christian love, that you shall attain the high art of knowing how and when to address others, on things pertaining to the kingdom of our Lord; if all this is true of you, you cannot overlook the spiritual interests of those who are under your eye, and at your right hand every day.

Christian men of business, if you would win a soul from the error of its ways, and do your part to diffuse the common salvation, you are in an opportunity which an angel might well covet. You will become a loser in any respect, if now and then, in the way which a warm heart will suggest, you should say a word to the young men around you in regard to the wisdom and investments of spiritual merchandise. Prove yourself their best friend by counselling them concerning their best and highest interests. Inquire as to their methods of life, their residence, their associates. Provide them a sitting in the Christian church, take pains to introduce them to Christian acquaintances, enlist them in some good cause, give them now and then a Christian book, and out of a full and gentle Christian heart, say and do what you can, in aid of personal religion. The opportunity for doing this in the brisk and rapid running of the current, may be brief—seize it while you can—it may never return. Do this, and there will rise up around you on earth, and in heaven, those who will always hail you with a permitted gratitude as the chosen means of salvation to their souls. Do this, in the spirit of a living and spontaneous religion, and you will make your homes as the gates of heaven, and associate your counting-rooms and ware-rooms—not with peril and temptation, and the snares of the world, but with the greatness, splendor and glory of that house, not made with hands, eternal in the heavens.

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## The Battleship Wisconsin.

Will be launched in San Francisco, Saturday, November 26. The official train carrying state officials and the christening party will start from Marinette, Milwaukee and Chicago, Saturday, November 19, going via the Chicago, Milwaukee & St. Paul Railway. Stops will be made at St. Paul, Tacoma, Portland, San Francisco, Los Angeles and Denver. Pullman Palace Sleeping Cars, Dining Cars, Observation Cars for the exclusive use of the party for the entire trip, under the direction of Mr. Beau Campbell, general manager of The American Tourist Association. A limited number of tickets at reduced rates covering all expenses will be sold; they include railway and sleep car fares, meals in dining cars, hotels, carriages, etc. For details address The American Tourist Association, 1124 Marquette Building, Chicago.

## THE DUKE AND DUCHESS OF PORTLAND.

They Outwardly Laugh at the Idea Advanced by Mrs. Druce, but it is Claimed That They are Secretly Fighting the Case.



Unless the unknown powers which have placed obstacles in the path of investigation shall discover some new means of preventing Mrs. Anna Maria Druce from uncovering the grave of the late Thomas C. Druce, which she claims was the real Duke of Portland, Highgate Cemetery, London, will be the scene in a short while of the most sensational doings in its history, for this woman has secured an order for the exhumation of the coffin containing the "remains."

According to Mrs. Druce, the Duke played a double role—that of a bachelor peer and a furniture dealer.

The person who is publicly fighting the case is Herbert Druce, the owner of the tomb in Highgate Cemetery, and who is a son of the late Thomas C. Druce, but would not inherit a claim to the peerage on account of his birth having taken place before his father's marriage was legally sanctioned.

The husband of Mrs. Anna Druce was a younger brother of Herbert, but was the oldest son to be born in wedlock,

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Bears the Signature of

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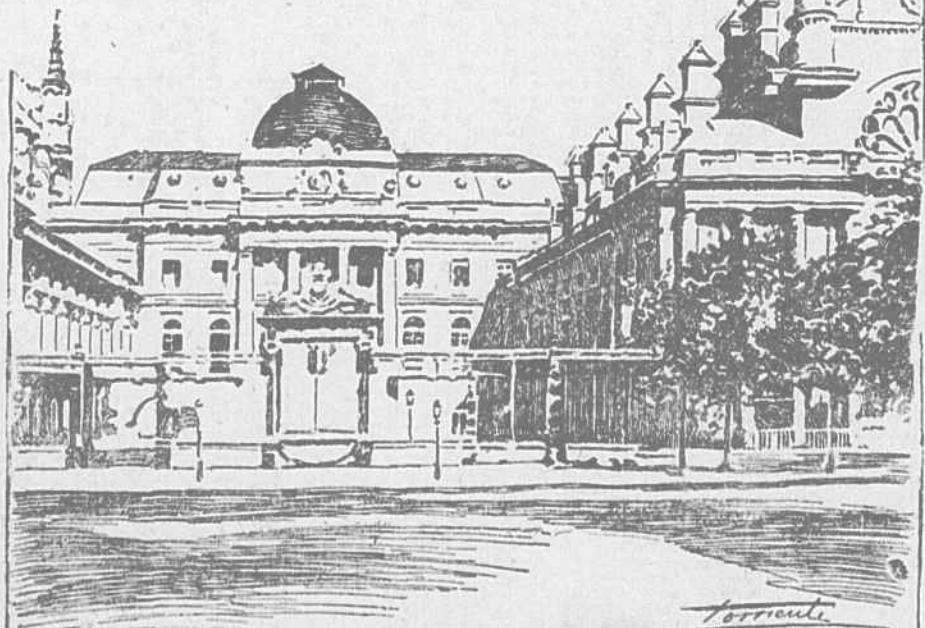
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